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Religious Intelligencer.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 27.

NEW-HAVEN, DECEMBER 6, 1823.

VOL. VIII.

EIGHTH ANNUAL REPORT OF THE AMERICAN EDUCATION SOCIETY

October 1, 1823.

CHRISTIAN BRETHREN,

In grateful and humble acknowledgement of the forbearance and goodness of God, the Directors of the American Education Society present their Eighth Annual Report.

They do this with mingled emotions of sorrow, *solicitude*, and *encouragement*.

Of sorrow, in memory of the **DEAD**.—Since the last annual meeting, several Beneficiaries, and friends, and a large number of the ministers of Christ have died. Of the Beneficiaries, Amasa Symonds, and Samuel Walcutt. Of the most active friends, Rev. Daniel Smith, and Rev. Zephaniah Swift Moore. Of the ministers of Christ more than thirty. Their instructions, their example, their benevolent exertions, their prayers, their counsel and co-operation, can no longer benefit those who were so greatly benefitted by them. But we do not mourn as those without hope. This crowd of witnesses, we have reason to believe, has gone to be with him, concerning whom they testified. The dying beds, as well as the lives of those more immediately connected with this Society, illustrated the power and value of that religion, which they lived to promote, and in the belief of which, they died. While your Beneficiary, Samuel Walcutt, was in the agonies of death, a christian friend and minister put his ear close to his agitated lips, and heard his last prayer: "Lord Jesus, save me—have mercy on a sinner—Saviour of sinners, have mercy—receive me—take my soul!" Nearly the last words of Dr. Moore were, after thanking his physician with his usual sweetness and serenity, for telling him that he must die,— "God is my hope, my shield, and my exceeding great reward." Praying that ours may be the happiness to supply the places thus left vacant by death; to imitate the example of the departed as far as they imitated Christ; and to die with the same humble reliance on the Saviour, and with the same hope of an exceeding great reward: we must leave scenes, where we should love to linger; and present some

causes of *solicitude*. These relate to the Beneficiaries; the state of the funds; and the increasing desolations of our country.

In regard to the Beneficiaries, the Directors cannot but feel, that in many instances, they are in danger of *discouragement*. Many of them are young men of delicate feelings, and slight acquaintance with the world. They would rather labour all their lives, than to receive charitable aid, if there were any other way in which they could obtain the desire of their hearts, a suitable preparation for the sacred ministry. But their early advantages of education have been small; their parents are not able to assist them; they have no wealthy relatives; they are not acquainted with men or things out of the little neighbourhood, in which they have always lived. How then can they obtain an education without charitable assistance? After they have commenced their studies, they have not only the discouragements arising from the plague of their own hearts; the indiscreet conduct of their companions; and the reproaches of those who have no sympathy with them; but they soon find themselves involved in debt; they are urged to pay their debts, and they wish to do it; but all they can earn, and all they receive, not only does not enable them to do it, but if they pursue their studies, leaves them to be involved more and more. They are sometimes quite discouraged; and in these circumstances their health begins to fail. If we had time, we could state facts in this place, which would awaken compassion in hearts least susceptible of sympathy.

There is likewise cause of *solicitude*, in respect to our funds. Some of the most important auxiliaries have greatly fallen off, in their contributions, the last year.—Not long since, more than three thousand dollars were due for arrearages on annual subscriptions; and the receipts of seven months of the last year, were more than three thousand five hundred dollars less, than the receipts of the same 7 months of the year before; and more than six thousand dollars less than the receipts of the same months in 1819. At the same time, this statement, which has already been exhibited in several of the religious papers, has not produced the effect, which it was fondly hoped it would.

The remaining cause of solicitude is *the increasing desolations of our country*. All the testimony which is presented, on this subject, shall be from authentic documents. In the *Narrative of the state of Religion in the Presbyterian church* for May 1823, it is thus written; "We wish distinctly to announce the fact, that the means of religious instruction within our bounds are inadequate, in a lamentable degree, to the demand for their employment. In the *Presbytery of Niagara*, there are thirty-one churches, and only 7 Ministers and Licensiates. The *Presbytery of Albany* is among those best supplied with the ministry of the *Gospel*; but in 4 counties within its bounds, more than 50,000 souls are represented as destitute of adequate means of grace. In the extensive states of *Mississippi* and *Louisiana*, there cannot be found more than 8 or 10 *Presbyterian ministers*, and very few of any other denomination. The whole territory of *Michigan* is yet *Missionary ground*; while *East and West Florida*, with a numerous population, in a very interesting state, have no minister of our communion. At the same time we are assured, that the deficiency is increasing. New settlements unfurnished with a *Christian ministry*, are forming in the west, while the demands of the east are not diminished. The wave of emigration rolls farther and farther onward, and unless *God interpose*, it would really seem, that our children are likely to settle on the banks of the *Pacific Ocean*, without the *Christian Religion*." In 1819 there were *four hundred and eighty-one more congregations than clergymen* in the *Presbyterian Church*, and the evil has greatly increased since.

In the last and eighth annual Report of the Board of Managers of the General Convention of the *Baptist Denomination*, we find a statement of the number of churches and the number of ministers, by which it appears, that "there are in the *Baptist Denomination in the United States 1035 vacant churches*." In view of this fact, the Report adds—"Alas, how many churches are destitute of *pastors*! How many districts of our country are destitute of *preaching*!" "Pray ye therefore the *Lord of the Harvest*, that he will send forth *labourers into his harvest*."

From the most authentic accounts, it appears, that there are in the *Episcopal Church*, more than three hundred *vacant Congregations*. *Bishop Chase* writes from *Ohio*; "With anguish of heart inexpressible, I have been forced to see the field of God's husbandry lie waste."

There are no documents from the *Congregational Church*, as a body, exhibiting the want of ministers. Our authority therefore, on this subject, must be the public documents of *Missionary and Education Societies*. Concerning *Maine*, we make the following extracts from the Reports of the *Maine branch of the American Education Society*, and the last Report of the *Maine Missionary Society*. "In this part of the land, there is many a moral waste to be subdued, and many a languishing vineyard to be cultivated. We look around, and behold what our *Saviour* saw and was moved with compassion,—multitudes scattered and exposed like sheep without a shepherd, and we pray that the great *Lord of the Harvest* would send forth *Labourers*." "From *Ellsworth* to *Machias*, a distance of sixty miles, including eight incorporated towns, there is no place to which the hungry soul may resort, from *Sabbath* to *Sabbath*, for the *bread of life*." In the *State of Maine*, *one hundred and twenty-seven towns*, many of them extensive and populous, are destitute of *Presbyterian, Episcopal, or Congregational Ministers*."

In *New Hampshire*, the region of the *Monadnock* is a moral wilderness peculiarly dark and dreary. "Our *Missionary*," says the Report of the *New Hampshire Missionary Society*, "laboured in fourteen towns, and found little, feeble, and disheartened churches. They were endeavouring to strengthen the things which remain, and are ready to die; some persons, in these towns, have lived twelve years without seeing a *Missionary*, and some are destitute of the *Bible*." "Before the *Rev. Mr. Burt* was settled in *Durham*, there had been no communion in the church, in five years; and none in the churches in *East Kingston* and *Hawke*, in twenty years; and the church in *New Durham*, formerly containing forty members, had become extinct; and the town had been destitute of a minister thirty-five years; and the church in *Southampton*, which contained, forty years before, sixty two members, was reduced to two females; and had been destitute of a minister twelve years." The last report of the *Union Education Society* in *New Hampshire* gives *one hundred* as the number of destitute churches in that State.

In *Vermont*, in 1821, *eighty one* towns had no minister of any denomination, and one hundred and thirty nine towns had no *Presbyterian, Episcopal, or Congregational minister*; and the number of *Congragational ministers*, instead of increasing with the

population, had diminished, in seven years, from 89 to 83.

In Massachusetts, there are many destitute churches, and much, that is worthy of being repeated, has been written concerning them. But we know of nothing so affecting, as the dying testimony of the late venerable Dr. Lothrop, at that time more than ninety years of age. Standing on the verge of the grave, he lifts his voice in behalf of the churches in Massachusetts. "Knowing, that I must soon put off my tabernacle, I have felt desirous to stir up my fellow Christians and brethren in the Ministry, to renewed diligence and activity in this particular field of Christian labour. Within the limits of this commonwealth are *thirty nine vacant churches and congregations*, many of which have been, a long time, exceedingly depressed, and some of them struggling for existence. This is not an imaginary statement;—I would to God it were; these churches have been planted by the pious labours of our forefathers; have shared in the gracious influences of the good Spirit; and we trust have sent many representatives to the world of glory. Hitherto they have been sustained while the billows of affliction have been breaking upon them; but the time seems at length to have arrived when they must inevitably sink, unless something is done to save them."

In Connecticut, according to its population, more Missionaries are employed, and greater exertions are made to supply its waste places, than in any other State in the Union.

In New York, the United Domestic Missionary Society, lately formed, calls for thirty Missionaries, and asserts, that one hundred could soon be settled, if they could be obtained.

(*To be continued.*)

From the Evangelical and Literary Magazine.

"HE THAT IS CALLED, BEING A SERVANT, IS CHRIST'S FREE MAN."

Sir,—Should you think the following narrative worthy a place in your Magazine, you may make use of it. I will only say that it is a recital of facts. I may not always give the precise words, but the substance may be relied on.

The Rev. Mr. P. had occasion to spend part of the summer of 1812 in the neighbourhood of the Mineral Spring westward in Virginia, in the counties of Bath, Greenbrier, &c. That whole district of country is rough and broken—much intersected with mountains, among which several considerable streams have their source. In many places the settlements are almost

entirely confined to a slip of land along the water courses; and owing to the distance of these settlements from each other, and the nature of the country which intervenes, they have but little intercourse. These scattered settlements labour under many inconveniences; and not to mention others, they are poorly supplied with the ministrations of the Gospel. Many neighbourhoods have no regular preaching; and some do not for years see the feet of him that bringeth good tidings and publisheth peace.

Learning their destitute condition, P— felt desirous of making his visit to those parts useful. With this view he embraced such opportunities as offered of preaching the Gospel: and for the same purpose, he visited several neighbourhoods, which lie out of the usual route of travellers. He visited among others, a small settlement, not far from the mouth of Jackson's river and spent the Sabbath there. He had forwarded an appointment for preaching but did not reach the place until late on Saturday evening: and then so fatigued was he from the length of his ride, the badness of the road, and the mountain he had crossed, that he retired to bed as soon as family arrangements would allow. The night's rest however refreshed him, the Sabbath morning was delightful. The coolness and freshness of the morning, mountain air; the wild, grand and romantic scenery with which he was surrounded, induced P— to exchange the house for the woods, as soon as an early breakfast permitted. The contemplations of the surrounding landscape, however, soon gave place to thoughts of a more serious character. It was the Lord's day: "The day the saints his triumphs spread, and all his wonders tell." He had visited the settlements for the purpose of preaching Christ. From all he could learn they were perishing for lack of knowledge. His mind pondered on their destitute condition, and felt strongly desirous, that God would make the preaching of the gospel that day the power of God to the salvation of many.

When the hour for worship drew near, P— left his retirement, and returned towards the house. As he left the woods in which he spent the morning, he saw at the end of the lane which led to the house, a Negro man, sitting, with his face towards the woods, apparently watching for some person. As soon as P— came in sight, the Negro man fixed his eyes on him, with such an humble and suppliant look, that P— could not but notice it. He had so

chosen his seat that P— had to pass near him in going to the house. As P— approached him, the mingled expression of his countenance became more strongly marked. He was an old man, covered with gray hairs, and wasted away with disease. Many things indicated that his days were almost numbered.

His whole appearance and the look with which he regarded P— induced P— to stop and enter into conversation with him. In answer to H—'s inquiries respecting his health, he said he was very unwell—had been sick a long time—did not know what was the matter with him—but that he was wearing away, and could not live long.

After expressing his sympathy for him, P— attempted to lead his thoughts to religion as the only real support in affliction, as the needful preparation for death. He reminded him that affliction and death were the portion of all—that we are a fallen, sinful race of creatures,—and that our great business in this world is to prepare for another—that God has provided salvation, and invites all to come to him that they may live. That God had spared him to old age, but appeared now about to call him to render up his account. What were his prospects? What were his hopes beyond the grave? What account could he render?

The sick man replied that this was what lay most heavily on his mind, and gave him all his trouble. He knew that he was a poor sinner, and that without an interest in Christ, he must perish. He said he once hoped that he possessed religion. Many years past he was brought to feel that he was a sinner,—that he could not save himself—that he must be pardoned and made holy before he could be made happy. That he sought unto God for pardon and acceptance through Christ—for grace to change his heart and make him holy. That for a time he appeared to get worse, until he almost despaired of being saved. But that at last the way of salvation through Christ was made plain to him—that Jesus appeared just such a Saviour as he needed, and he felt happy in giving up all to Christ. That if he ever felt really happy, it was when he was enabled to see how a sinner could be saved from sin and wrath, and was enabled to trust every thing in the hands of God through Christ.

About that time there was preaching sometimes, he said, near his master's; and it was his delight to attend and be taught the things of religion. He did delight to

meet God's people, and join with them in praising God, and hearing his word. He said that the Lord's Supper was once administered there, and that he told the preacher how he felt on religion, and the preacher received him as a member and admitted him to the Lord's table.

Since that time a great change had taken place in that neighbourhood. Some of the pious people had died—some had moved away, and for some reason, he did not know what, there had been no preaching there for a long time. He had tried, he said, to serve God and do the will of his Saviour. And sometimes he felt that he did love religion and was happy. But at other times, he had fears that all was not right—that he was deceiving himself.

He had for near a year been sick, and it had been a time of great trial and distress. His mind was often in great darkness. He could not see as he once did how he could be saved. He could not take hold of the promises—could not feel that confidence in the Saviour which he once could. He was filled with doubts and fears, and at times ready to give up all for lost. He felt that he was wearing away—that he could not live long; and feared that he was not ready to die, and did not know what to do. He could not read God's word—had no one to read it to him,—had no religious friend to talk to him and instruct him, and he felt himself a poor lost creature.

He said he had much wished to meet with some one that would talk to him on religion. That he had longed to see a preacher once more, who would instruct him and tell him what to do.

He had heard a few days past that P— was coming to preach at his master's. It made him so glad that he wept for joy. It appeared as if God had answered his prayer in sending him; and a hope sprung up in his heart that God would make it a good time to him. From the time he heard of P—'s coming, he had been looking for him every day, and praying that God would remember him. That on Saturday he could hardly keep from the door all day long, but kept looking out to see if P— was coming; and when night came and he had not come he began to think he would not come,—was quite cast down, felt sick, and went to bed.

When he heard that P— was come, he could not tell how much joy it gave him. He hoped God would bless him. He had in the morning waited and watched about the door that he might talk with him, but found no opportunity before P— walked

out to the woods. He had followed him out to the end of the lane, and was waiting to see him as he returned to the house.

P— listened to his simple account of himself with no little interest, and would willingly have listened longer but soon saw that it was given to lead P— to talk to him on those parts of religion, on which he so deeply felt his need of instruction and advice. His whole appearance and manner presented such evidences of sincerity, his countenance, and voice indicated such deep heartfelt concern, that P— could not doubt the statement which he had heard.

P— gave him a short statement of the Scriptural account of a man as sinful and fallen—of his state of condemnation—of his deep depravity—of his utter inability to satisfy the claims of the divine law, or recover himself from the power and pollution of sin. He spoke of the salvation provided in Christ—of the satisfaction made for sin—of the provision made for justifying, enlightening, renewing and sanctifying the sinner. He explained to him the nature of the change that must take place on the heart of man—the evidences and effects of this change—the new views which the soul has of God, of Christ, of the law, of itself, of sin and holiness, and of the way of salvation through the Lord Jesus Christ.—The change that takes place in the tastes and relishes of the mind—the desires, hopes, and fears, and anxieties—all are now directed to religion and the favour of God.

In answer to some inquiries which P— put to him respecting his religious difficulties, he said that at times he felt the most distressing darkness respecting the way of salvation, and the state of his own heart. A cloud appeared to come over all. He did not know what to make of it. Did God's people, after having the way of salvation, and their interest in it, made plain to them, ever get in the dark so as to seem to know almost nothing about it?

P— told him that it was so at times with many a child of God. That few but the pious experienced such things. That it was the Holy Spirit that enabled the soul to have those clear views of the things of Christ;—and that he at times withheld his enlightening influences when our sins offended him; and at those times the soul would feel its blindness and ignorance.

The sick man said that at times all appeared wrong within him. His heart was hard—he could not feel—he could not repent—he could not love—he could not trust in God, nor submit to him as he

ought—he could do nothing that was good. He went bowed down. He tried to pray, and repent and love God, but all appeared wrong. Was it so with God's people? Did they ever feel as if they had no religion, and yet that nothing but religion could make them happy? Did they ever feel as if their prayers were too sinful to be heard—did no good, and yet they could not keep from praying almost constantly?

P— assured him that this was often the case. That the soul after tasting the love of God and the sweets of religion, could not be deprived of them without mourning their loss. That God often left his people to struggle for a time with the disorders of their hearts. He often led them to feel their inability to help themselves, or derive benefit from any thing without the aids of his grace. But when the soul felt habitually that the favour of God was better than life, and placed its dependence for acceptance on the unmerited grace of God—when it continued earnestly to seek unto God and call on his name, it need not fear. In due time God would meet with it and bless it. God had promised that those who thus seek shall find. The sick man inquired if God's people were ever troubled with sinful thoughts—with hard thoughts of God,—with murmurings against this providence—with thoughts that God had dealt hard with him—that he did not fulfil his promises—that it was vain to serve him? Saying that he had suffered much from such thoughts—that he knew they were wrong—that his soul loathed them and himself for having them. But that they would follow him from place to place, and from duty to duty: and at times he could not pray on account of them: and yet could not get clear of them.

P— told him that many had experienced trials of the same kind. That he had known persons, whose minds at times were filled with vile blasphemous thoughts about God and Christ, and every good thing of which they might think. That for a time all their efforts were not sufficient to remove them. That they were almost driven to despair by them; but that God in his good time afforded them relief.

P— assured him that all the trials which he had mentioned were common to the people of God—That many felt that darkness of mind—many felt that hardness of heart—many felt the coldness and deadness, and many were troubled with wicked thoughts which gave them much distress. These were trials well calculated to make us feel our nothingness before God, our need of divine grace in all things, and the

greatness of that mercy which spares and provides for our salvation. The Lord Jesus Christ knew all the weaknesses and trials of his people. He would not leave them nor forsake them, but make all things work together for their good.

Had P— been an angel of light he could hardly have been heard with more eager attention. Never did he see the workings of his mind more strongly painted on the countenance. Much of the sick man's distress evidently arose from the impression that his case was singular. He appeared not to know that really pious persons ever passed through such trials. And now to hear that such trials were common to God's people that few but pious people had such trials—that they were a part of that warfare which the child of God has to carry on, with the world, the flesh and Satan—that these struggles with sin, this mourning over it, these hungerings and thirstings after righteousness, instead of filling us with fears, were evidences of a work of grace going on in the heart; appeared to give him new light on the whole matter, and fill him with a delightful surprise.

The assembling of the people for worship, made it necessary for P— to break off the conversation. Expecting to ride to another part of the settlement as soon as worship was over, and thinking it most likely that if he should again visit that place, it could not be in time to see this interesting old man alive, P— gave him such instruction and advice as he thought his case required. He reminded him of the love, and compassion, and faithfulness of God to his people—repeated to him some of the precious promises which suited his case—assured him that God's people found these promises fulfilled to them—exhorted him to take comfort from what God had done for him. He had prayed to see some one who would talk to him and instruct him. God had granted his request. God had given him some comfort. Now he ought to trust in God for the time to come. God had promised that he would not leave nor forsake his people: but that his grace should be sufficient for them. He ought now to trust in God for time to come, and rest on his faithful promises.

The sick man appeared fully impressed with the belief that he should live but a few days—declared his impression that P— was the last minister of the Gospel that he should see in this world—expressed his hope that he would meet him in heaven.

He manifested strong emotions at parting—eagerly grasped the hand which P— held out to him—thanked him for what he had told him—said he could not tell how much relief, how much consolation he had afforded him—hoped he would remember and pray for a poor old sinner, whose only hope was in the Lord Jesus Christ.

About six weeks afterwards P— revisited that settlement. On inquiring for the old servant who was sick when he was there before, he was informed that he was dead. Respecting his closing scene, he learned nothing. Whether hope cheered or fear depressed—what were his views of Christ and his interest in him—who attended him in his last moments—whether any child of God stood over him and pointed him to the Saviour, and reminded him of his love and faithfulness, and cheered him with the promises, P— did not hear. The persons, who could have given him most information on these matters, he had not an opportunity, during a very short stay, to talk with. Perhaps he might have learned more, had his feelings been different from what they were. Why should he sorrow at the death of a poor old servant among the mountains of Bath? He did not doubt that great was the gain of the deceased. He did not doubt, but that he was before the throne, rejoicing in the presence of the Lamb—that he now looked back on all the way in which he was led, and with unutterable delight saw that all had worked together for his good—that God had done all things well. Yet P—'s heart was full. He thought of the lot assigned that poor afflicted child of God—the disadvantages under which he had grouped his way to heaven—a slave—one who enjoyed almost no religious advantages—was never taught to read God's word—seldom heard the gospel preached—had almost no religious society—left to grope his way in the dark—travel towards heaven almost alone—oppressed with fears—assaulted with temptations—and borne down with sickness; yet he was not forgotten of his Saviour and his God. That God who sent Philip to meet and teach the Eunuch—who sent an angel to direct Cornelius where to find Peter, had so ordered it that a poor servant who feared him, should in his time of need, meet with one who could teach him the words of peace and consolation. Should no other benefit result from P—'s visit to those parts, he felt that he was amply compensated for all his fatigue, the assurance that he had cheered

the latter days of one who loved the Lord Jesus Christ. Thy ways, O Lord, are in the sea, and thy path in the great water, and thy footsteps are not known: yet mercy and truth shall go before thee.

OMICRON.

NEW-HAVEN, DECEMBER 6.

CALMET'S BIBLE.

A new edition of this work is announced in London. Important additions, comprising about one third of the work, have been made, and several hundred plates illustrate the subjects treated of.

MAINE CHARITY SCHOOL.

It is stated in the Christian Mirror, that the subscriptions in Portland, for the Maine Charity School, amount to \$1506.

BIBLE SOCIETY OF NEW HAMPSHIRE.

By the Twelfth Report of this Society, presented Sept. 3rd. 1823, it appears that the expenditures of the year have been \$1532,42. Of this sum a part was remitted to the American Bible Society as a donation, and a part for the purchase of Bibles and Testaments. The Receipts of the last year, were \$1384,25.

SACRED MUSIC.

A Meeting of persons of different denominations has been held in the city of New-York "for the purpose of forming a school on an extended plan, for the general improvement of sacred music in Churches." A large Committee was appointed to prosecute measures necessary to the attainment of this important object.

The Trustees of Dickinson College, in Carlisle, Penn. have resolved to assist twenty indigent youth, who shall produce proper testimonials. The proposed assistance consists in the remittance of the customary charges "for tuition, entrance and use of the Library."

Professors Woods and Staughton, of the Columbian College in the District of Columbia have returned to this country from England, having obtained very considerable donations for the institution with which they are connected.

RELIEF OF THE POOR.

The Managers of the Female Assistance Society of New York, expended the last year \$944 in the relief of 406 individuals. The following are extracts from their Report:—

In July last, we were called upon to visit a person in Chapel-street. On repairing to the place, we found a woman sick with a fever and inflammatory sore throat, in a

confined garret-room. From her appearance and conversation, she appeared to have been well brought up, and to possess a cultivated mind. On further inquiry, we learned she was of a respectable family residing in the state of Illinois. Marrying contrary to the wishes and advice of her friends, she forfeited their favour and protection. Her husband proved to be what they predicted, a worthless character. After moving from place to place, he brought her to this city, from Mobile, the last fall. Their clothes were detained on board the vessel for the price of their passage.—After much mental and bodily suffering, she was constrained to make her situation known to a friend, who knew her in more prosperous days. He administered to her immediate wants: but something more was to be done. She was in daily expectation of being confined, and had not been able to make the smallest preparation. The person with whom she and her husband boarded, refused to keep them any longer, unless she had some prospect of remuneration.—The city afforded no asylum but the Alms-house for a person in her situation. The limited state of our funds at that season could not afford the relief her case required. We therefore solicited the aid of a few individuals, who, with the small assistance our society could afford, defrayed her expenses for some weeks. Her case was more alarming than we at first imagined. It proved to be a hasty consumption. She declined rapidly; her infant had to be given to a nurse, and she herself removed to the hospital; after which she survived but a few weeks, leaving her infant a pensioner on the bounty of strangers. We visited her almost daily. In conversation, on her situation, trials, &c. she exhibited much tenderness of conscience, and at times expressed great anxiety about the salvation of her soul. We endeavoured to point out to her the only way of a sinner's acceptance, through the atonement of Jesus Christ; and by her own request brought two clergymen to converse and pray with her. We trust she was a true penitent, and hope she was finally accepted of the Lord.

Mrs. B. living in Mott-street, was found one damp day last week, without fire, with an infant (her ninth child) but nine days old—she endeavoured to finish binding some shoes, to procure something for herself and family of six children, (who are now at home with her) to eat. It was near noon, and they had been without food since the previous afternoon. She has a husband, but in consequence of a lame hand, he can-

not work at his trade. She has since been very ill, and is still confined to her bed.

Mrs. D. a very worthy and pious woman, residing in Pump-street, was early in the summer attacked with typhus fever; by this she was confined to her bed seven weeks, when partially recovering, by too early exposure she took cold, which brought on a consumption, of which she has been confined to her bed for more than six months. In this state, she, with her four small children, were ordered out of the room, where we first visited her. The room she now occupies was procured by Managers, and the rent of it defrayed by a small private subscription. Her husband left her near three years ago, to go on a whaling voyage, with an infant a week old —since then she has endeavoured by her own industry to support her family, though they have scarcely been a week exempt from sickness during that time. Their only means of support at present, are the charity of the neighbours, and the assistance afforded by this Society.

SABBATH SCHOOLS.

More than four hundred have attended the different Sabbath Schools in Portland, Maine, during the past season. In the school for coloured children, the whole number of scholars was 67, the average for each Sabbath, was 50. In the adult school for coloured persons, "the average number probably about 25." This school will be continued through the winter.

Special success. The superintendent of the school for Coloured Children reports, that there is reason to believe the Spirit of God has applied the instruction given to two of the scholars, who give evidence that they have passed from death to life. The superintendent of the school in Center Street remarks, "We are led to hope that a blessing has attended one child, on whose mind an impression was made which is not yet lost or forgotten. There is reason to hope it will prove a means of preparing her for her great and last change, which event now seems drawing nigh." If three souls have been brought out of darkness into light, what a rich reward is bestowed for all the labours of the season; and what an encouragement is afforded for future exertions in storing the youthful mind with that knowledge which is able to save the soul.

Several *miscellaneous remarks* occur in the reports of the superintendants, to which the committee will subjoin a few of their own. It is found to be a useful prac-

tice for teachers to seat themselves among their pupils, and to spend their leisure time in conversing personally with them, and in giving them familiar explanations of the passages they have recited. This practice has been adopted in some instances with evidently good effect; and can therefore be confidently recommended to all future teachers for adoption. It promotes order and regularity in school, in a silent way; children are restrained, but perceive not the cords which hold them. It conciliates their affections, and excites their attention to the exercises of the school.

SABBATH SCHOOLS IN THE WEST INDIES.

The institution of Sabbath Schools which has proved so beneficial to many in almost all parts of the world, are nowhere of more essential benefit than in places where slavery has held the mind, as well as the body, in chains. Thousands of the African race have been instructed. In some of the West India Islands the hand of despotism presses less heavily than heretofore, and slaves resort to the Sabbath School without fear and without reproach. The experiment has been tried, and some proprietors of estates are convinced that those negroes who have been instructed, and especially those who have experienced the power of religion, are more faithful in the discharge of their services. Some from policy, and some from principle, encourage the instruction of the blacks.

The Wesleyan Methodists have manifested a pious zeal and great disinterestedness, in the West India Islands. They have formed schools, and founded churches. They have persevered amid many discouragements, and the blessing of many ready to perish will come upon them. From a late foreign publication, we extract notices respecting the Schools in Grenada and Antigua.

From Grenada.

Our Sunday Schools increase: many adult slaves, on different estates, are anxious to learn to read the Divine Word, and most are encouraged so to do by their proprietors; whilst Schools for the education of the rising generation are formed on the estates, for the express purpose of forming their minds to religious duties and industrious habits.

From Antigua.

The efforts for the instruction of the children of the negroes in this island, continue with unabated zeal; and as they are marked with equal prudence, great good may be anticipated. The following are ex-

tracts from the First Annual Report of the Committee for the Sunday School at Parham, in which 559 negroes are taught to read, and instructed in the principles of religion:—

Our labours throughout the past year have been productive of real advantage, in the improvement not only of the intellect, but of the morals also, of many committed to our care. This fact will not be contemplated with indifference by any who understand the obligations of Christianity, and who pray with the spirit and the understanding, "Thy kingdom come"—a prayer, the accomplishment of which must be sincerely desired by all who love our Lord Jesus Christ; and in furtherance of which no measure more effectual can be adopted by human agency, than that of instructing, in the verities of our most holy faith, the rising generation: for we do most fervently acquiesce in the sentiment of one of our excellent Bishops, that one of the most effectual ways of preaching the Gospel to the poor, is a charitable provision for the religious education of their children.

Your Committee know that it will be heard with gratitude, that the children, every Sunday, repeat to their Teachers, hymns, psalms, and frequently whole chapters of the Sacred Scriptures, which they have got off in the course of the preceding week; and that they still continue to come clean and neat, without those gaudy decorations so common amongst other children in this part of the world. Several of the children have died in the course of the year; and your Committee rejoice in being able to state, that some of the eldest of them died very happy. The praises of God dwelt upon their lips, throughout their afflictions, for the Sunday School at Parham; and their last exhortations to surrounding friends have left a gracious impression upon their minds.

BONAVISTA.

It will be perceived by the following account that a Sunday School exists in Bonavista.

From Bonivista.

Our Sunday School is a small institution of great promise and utility. The number of children is about eighty, most of whom have no other means of instruction. I laboured two years in one of our schools in Glasgow, containing 500 Scholars, and I do not recollect any of those with whom our first class would not bear a comparison. We have a good supply of Teachers. I attend regularly with them on Sunday afternoon; and with the tracts you sent me, I have formed among them a little Read-

ing Society. By this means the tracts are much more extensively read than if given away; and in receiving the last week's tract, and giving a new one, I have an opportunity of questioning them on what they have read, and also of ascertaining whether they have read their little book to their parents, neighbours, and fellows.

SUPPORT OF THE MINISTRY.

A writer in the Christian Mirror, makes the following remarks on the Support of the Ministry.

A minister's resorting to secular business is usually disastrous to a people. Religion will not be so carefully cultivated, and will decline; and with it will decline the prosperity of the society. The consequences will be pernicious, even to the next generation. They educate their society in habits which will leave them indisposed, and therefore unable, to support religious ordinances.

Besides this, they countenance other societies in similar neglect; their example tends to make it a general practice to give ministers an inadequate support. Churches must oppose the evils referred to. The obligations of believers are not estimated aright by them. In many instances they do no more than others to support the ministry; and multitudes of them live in affluence, while ministers suffer; they reside in elegant houses, while the house of God lies waste; and they are accumulating wealth, all the time that public worship is suspended solely for want of support. They will think nothing of the disinterestedness of a minister, who spends a hundred or two hundred dollars a year of his own property to support himself in preaching the gospel to them, while they give but ten or twenty for this purpose. They will think it perfectly right for themselves to move from one place to another, for a hundred dollars additional yearly income, though already in easy circumstances; when they would condemn a minister who should do this, though his necessities were urgent. They are willing to give what *others* will give! Who are these others? Unconverted persons; at heart enemies of the cross of Christ. They are willing to do what the enemies of the gospel will do! Is this all their devotion? Is this the proof of their love to Christ? For the honor of the Church however, all its members are not such idolaters to the world; compared with others, some generously aid the ordinances of the gospel.

This subject has urgent claims on the attention of christians. I believe this pa-

per will meet the eyes of one to whom I may say, "My christian brother, I have heard painful information. It is said your minister does not receive half that was promised him; or if he receives the whole, it comes after so long delay, that he becomes involved in debt, and is perplexed and disheartened. His anxiety for the honor of the gospel forbids his complaining to men; but he cannot help complaining to God; and perhaps he complains even of you."

This is not fiction; it is a solemn fact. The evil treated of in this communication is one of no slight magnitude, and of no small extent. It demands attention at this time in Maine, full as much as the education of young men for the ministry, or as any other similar object. Riches are dangerous for ministers; so also is poverty. If ministers are willing to receive an inadequate support, and churches agree in it, I am prophet enough to predict the consequences. Here a very incompetent but cheap preacher will be employed; there will be an experienced thriving farmer, but a cold barren teacher; in another place an instructor of youth, delivering as a secondary business his lifeless discourses on the Sabbath; and in every such place a feeble, slumbering, and decaying church.

C. C.

INDIAN ELOQUENCE.

Few individuals of any nation, if we may judge from his public exhibitions, have made a better use of religious and literary privileges, than DAVID BROWN, a young man of the Cherokee nation.—Had it not been for the exertions of the American Board, he, with many of the Aborigines, who are now enlightened and pious, would have been ignorant and vicious. Mr. Brown, after having enjoyed the benefit of instruction at the North, and formed an extensive and valuable acquaintance, has been appointed a Missionary to his native tribe, and is to be stationed at DWIGHT, about 500 miles above the mouth of the Arkansas, among a body of the Cherokees who lately migrated thither.

Mr. Brown lately delivered an address at Salem, Massachusetts, on the condition of the Indians, which excited much attention. We give some extracts from it, as published in the Salem Observer.

"In conformity to the request of friends, and in compliance with my sense of duty, I avail myself of this opportunity to appear before this assembly, and raise my voice in favour of the aboriginal inhabitants of America.

"Convinced that sympathetic feelings begin to glow in the bosoms of many Americans for the natives of this country, I gladly present this theme for your consideration. Before I proceed, however, indulge me the pleasure of informing you that I am one of the sons of the forest. Yea! the image of an Indian is upon me, and aboriginal blood runs in my veins. I have worn the armour of a Cherokee warrior, have traversed the western wilds in pursuit of an Osage scalp, and far towards the setting sun have I gone to avenge the blood of my fathers."

After describing the happy condition of the natives when first visited by Europeans, he makes the following observation:

"It would be an useless attempt in me to unfold to your imagination the numbers of this people that have disappeared within the last three hundred years, some of whose nations were once great and renowned, but now they are gone, and their council fires are extinguished to burn no more. And let me here affirm, and let it be borne in everlasting remembrance, that their reduction in numbers commenced soon after their acquaintance with Europeans, at the introduction of European vices, especially those produced by ardent spirits, under whose influence the Indians began to melt away."

He afterwards alludes to the situation in which the Indians found themselves placed by the struggles in this country between the French and English, and afterwards during the revolutionary war.

"In the bosom of a country once his, commenced the bloody struggle which terminated in the peace and independence of these United States. The land of his ancestors, his beloved forests and delightful plains became a scene of slaughter, and a theatre for the ambitious but direful display of European Prowess. Repulsed from one climate to another, their coasts echoing with cries and agonies of the dying, their villages destroyed; themselves sharing a dreadful fate, the Indians were in consternation. As he turned his sorrowful eyes towards the north, he beheld a dark cloud gathering in Canada. An overwhelming storm met his view in the South, threatening to deluge the whole country with blood. In the midst of confusion and despair, the Indian was compelled to raise the tomahawk against his red brethren as well as against the sons of Europe. Hence rivers of Indian blood were shed in aiding the forces of Britain, or while fighting for the freedom and liberty of this renowned republic. The po-

sition in which the natives were placed, especially in the revolutionary war, was not only singular, but extremely dangerous. They were surrounded by foreigners in every quarter. For them to be neutral was impossible. They had to fight or die. But let me not be understood that in all cases I justify the natives for their conduct. Far from me to speak in favour of cruelties and depredations committed against the whites. But while I condemn the conduct of some of my ancestors, while my soul revolts from the murder of many innocent and Christian people, a silent indignation arises within me, at the impious and savage procedure of Europeans. As things have been in America, for three hundred years, better would it been, had the natives never seen even the shadow of a white man. Far from the convulsions and agitations of the old world, they could have sat in peace on their native shores, enjoying the game with which America abounds. They could have inhaled their native air in tranquility, and with the utmost ease. But fatal has been their doom. Every christian must now console with them on their unhappy state, in view of their reduction in number, the corruption of their morals, the degradation in which they have been plunged, the philanthropist mourns for them. The American history is replete with the sufferings of the original inhabitants of this country. If there is any humanity implanted within our bosoms, if we know how to commiserate the woes of fallen man, we can hardly forget the natives of this country."

Speaking of the rapid disappearance of the Indians, he makes the following eloquent appeal.

"Where now are the Mohawks, Iroquois, Catawbas and other great nations. I repeat the painful enquiry, where are the natives, whose population covered these United States, and whose sons once drank the waters of Massachusetts? Alas! they are gone, as the falling leaves before a storm they have disappeared; nothing now remains of them but a mere name, excepting here and there one of their sons who had the fortune, or I may say the misfortune to escape the ravages of war. He alone is left to witness the subjugation of the country. When prompted by his religion to visit the depository and graves of his ancestors, as he walks lonely in the streets of New-England, often is the finger pointed to him, saying, "there goes one of the savages of America." Friendless and forlorn does he go. No one to drop a sympathetic tear for him while he sighs for

his country and weeps over the sepulchres of his fathers."

Speaking of the influence of christianity on the Indians, he makes the following remarks:

"Nothing can bring the untutored sons of the forest to the blessed walks of science, and religion, but the gospel of Christ.—When a barbarian becomes a christian, he easily becomes a civilized man. The missionary operations of the day, therefore deserve the attention as well as the admiration of all. The heralds of the cross have already gone to carry the glad tidings of salvation to the children of the forest."

He thus briefly describes the progress of civilization among them.

"The Indians are making rapid advances toward the standard of morality, virtue and religion. Cordially are they receiving the useful manners and customs of Europeans. These assertions are particularly applicable to the Cherokee, Choctaw, Chickasaw, and Creek nations, whose council fires still burn on the eastern side of the Mississippi. Bright is the chain of friendship that links these nations of Indians to the government of the United States. The bow and the quiver are converted into utensils of industry, and the tomahawk that used to be bathed in human blood, is buried deep, I hope to rise no more."

Again—

"The Cherokees and Choctaws are extremely well pleased with the Christian religion, and are willing to adhere to its divine precepts. That religion which teaches us to love and do good to all men, even to those who hate them, to love God supremely, they think far surpasses the religion of their fathers. It must be gratifying to the christian public, that some of the most influential chiefs in the Cherokee nation are now members of the church, and christianity is generally respected by those who have had opportunities to know something about it."

He concludes with the following affecting language:

"The Cherokee and Choctaw nations have appropriated many thousand dollars for the support of schools among themselves. To complete, however, a work so extensive, large funds are requisite, and many hands to move the grand system. The missionaries to the Indians in the west, let it be in remembrance, are not from Great Britain, France and Spain; but they are from New-England, they are your friends and countrymen. They have left your fire-sides and gone far from civilization and friends, embarked in the glorious

cause of humanity and virtue. Of course they need and expect aid of their friends in New-England, and let me remark again that the missionaries are much beloved by my countrymen. But they want more teachers and missionaries to be sent to them. And who, let me ask, who will send them missionaries, and support them? Who will obey the voice that sounds from the west for aid? will not you, who now stand on the soil once possessed by the natives? Think of the aboriginal inhabitants of this land, who are now far removed from the land of their fathers, some of them with sorrow and deep regret, have turned their faces towards the setting of the sun, and who will ere long be extinct if the hand of charity does not rescue them. And as you here enjoy the consolations that flow from the glorious gospel, as you behold with delight your empires rising with rapidity, while you send your missionaries over the Atlantic and Pacific, oh! remember, remember your red brethren, the original proprietors of America.

"My christian friends, this is the only opportunity which I shall have of addressing you. I solicit your prayers that I may aid the cause of missions to my countrymen, and that I may return to them in the fulness of the blessings of the gospel of peace."

INTERESTING STORY, *Showing the usefulness of Religious Tracts.*

The W——, a vessel upwards of 400 tons, was freighted from Liverpool for a trading voyage up the Mediterranean sea. I was intimately acquainted with the captain's nephew, an accomplished young man, of handsome person, but alas! a willing victim at the shrine of pleasure. He had shipped himself for the voyage as steward. When leaving Liverpool I put into his hand a small bundle of Tracts, and in proof of his esteem for me, he promised to read them at his leisure, and likewise to distribute some among the ship's company. Not an individual, from the captain to the cabin-boy, had the least sense of religion, nor do I believe they had a Bible or Testament on board. On the return of the vessel, about twelve months afterwards, as soon as my young friend could step on shore, he paid me the first visit. On my saluting him with, 'Well, what cheer my lad?' he answered, (at the same time the tears trembling in his eyes,) "Through the mercy of God, I am well, and the whole ship's crew. Surprised at hearing a strain of pious gratitude flow from those lips

which formerly were seldom opened except to pollute them with profane conversation, I said, 'William, what has produced this change in your look, your address, your language? How is it that you acknowledge it is of the Lord's mercies you are not consumed?' "Sir," said he, "I will relate particulars: You recollect on my taking leave of you, you placed in my hand a small parcel of tracts, and I promised to read them; this I have done. On leaving the port we had a favourable wind through the Channel: the wind then chopped round direct in our teeth. We had to contend with light contrary winds till we entered the Gut of Gibraltar. During this part of our voyage I had little or no opportunity to read the tracts. I did on the first Sabbath turn them over, and put a few in my pocket, and occasionally taking one out, gave it a sneering glance, and then handed it to one of the boys or men with a smile of ridicule. On passing the Gut, we had a tedious though pleasant voyage to Smyrna. Having much time upon my hands, I now and then looked at a tract to pass away time. One evening (I well remember the evening,) about an hour before sunset, scarce a breath of air, we had spread all the canvass we could, which lay flapping idly against the mast; the men on board, some sitting on the fore hatch, others lolling over the windlass, now and then whispering a curse instead of a prayer for a breeze; a boy sitting athwart a gun; the captain in the cabin smoking his cigar, with his allowance of grog before him; the wide and beautiful expanse of water smooth as glass, bounded by a clear and serene sky; the smoke of Mount Vesuvius just visible in the horizon bearing E. N. E.; every object hushed into silent solitude; not a sound heard but our own breathings, and the gentle breaking of the sea against the bows of the vessel;—I was looking over the ship's side, viewing the calm and peaceful close of another day. This brought to my recollection the scenery and calmness of the evening when I took my last farewell of my friends at home. It was at sunset on a lovely evening in July. Musing thus of home, my mind had acquired a tint of melancholy. I just then put my hand in my jacket pocket, and feeling some paper took it out, and it proved to be a tract, 'The Swearer's Prayer.' I read it aloud, in the hearing of the whole of the crew, and I suppose much of the tincture of my feelings was mixed with my tone of voice. When I had read it, a curious kind of silence ensued: not one of us felt inclined to raise his eyes from what they

were fixed upon, fearing to meet the look of another, and knowing that, to a man, we were all shockingly guilty of swearing. At length we looked at each other in a side-long kind of way, and one man said, 'Mr. William, I never heard or thought of this before; this kind of reading has made me feel very strange. I'm all over trembling; I don't think I shall like to swear again; shall you Jack?' turning short to a seaman alongside of him, who looked him full in the face, and burst into tears. The shedding of tears ran like a contagion through the whole of us, even to the boy across the gun. After weeping in silence with our faces hid with our hands, one man said, 'Jack, suppose we hand up a prayer to God for forgiveness. Mr. William, you have had more learning than we, you can make a prayer.' Alas! I had never prayed; I could only sigh; I really thought my heart would burst. O how dreadful did sin appear! One of the men then broke the silence of grief. With his arms across his breast, and the tears of penitential sorrow rolling down his manly countenance, he cried out, 'O God, who made our souls, have mercy and pardon the miserable and damned crew on this deck.' Not a heart but what responded, 'Lord, hear his prayer, and forgive.' But not to enter too long into detail, the Lord was pleased to work a change in the whole ship's company. One circumstance I must not forget to mention. The captain, a drunken swearing character, thought his men bewitched. On the following morning he came on deck, and, as usual, was giving his orders, mixed with fearful oaths, when one of the men, in a most respectful manner, begged he would not swear at them; they should obey his orders with more comfort to themselves without it. Indeed the captain remarked to a person on his return, that he was obliged to refrain from swearing, it began to appear on board so singular."

London Evan. Mag. for Oct.

From the New Hampshire Repository.

REVIVAL IN NORTH-HAMPTON, N. H.
Some account of the religious attention in
North Hampton, N. H. the present year,
by Rev. JONATHAN FRENCH, Pastor of
the Congregational Church.

During the last winter, and for some time previous, several members of the church appeared to feel an increasing desire for the salvation of those around them. A few occasionally expressed a firm be-

lief that we should soon be blessed with a revival.

Under the impression that the minds of professors needed to be aroused to a consideration of the necessity of a revival, and to use suitable means, a more than ordinary proportion of the preaching, for several months, was directed to professors. There were, however, no very encouraging appearances in the church or congregations at large. A few of the brethren, and a few of the sisters, in different neighbourhoods, continued stated meetings for prayer. But these meetings were attended by so few, that there was always occasion to pray with reference to the promise made to two or three.

At these little meetings, and by some not conveniently situated to attend them, a revival of religion was made a special subject of prayer.—Earnest intercessions were particularly offered for the youth in this place, many of whom although of as regular moral deportment as youth in general, were very indifferent to religion, and much inclined to associate in parties for vain amusement.

We had a singing school during the winter.—Singing schools here, as in many other places, had often been mismanaged, and were sometimes of injurious tendency. This school was instructed by a professor of religion, who was a student at Hampton Academy, under the patronage of the American Education Society. The school was made the subject of special prayer by some individuals, and with considerable confidence that it would be blessed. Its direct effect was the turning of the attention of young people from vain pleasures to a source of enjoyment, in which they were much interested, and which as it was regulated and improved, was of a good moral and religious tendency.

The favourable opportunities offered in singing sacred sentiments, were improved to impress moral instruction and religious truth. The remarks of the teachers were favourably received. His addresses at the close of each term of the school were instrumental, as has since appeared, of some serious impressions, as were also his subsequent endeavours to promote the spiritual interest of those who had attended his school, and of others in this place.

In February, the writer of this account passed about three days in Candia and Chester, in which places there was then a great outpouring of the Holy Spirit. In that short time he was favoured, by some special occurrences, with peculiar advantages for witnessing the wonderful work of God

and collecting a number of interesting particulars relative to the revival. From Chester he went to Andover, where there was at that time an unusual attention in Philips' Academy. A brief account of that journey, and of several cases of hopeful conversion in the places which have been mentioned, were related to the youth of Hampton Academy, at the request of their preceptor, and were thought to be the means of some serious impressions in the Academy and neighbourhood.

These hopeful appearances seemed to strengthen the faith of those in that town who had been desiring and praying for the special influence of the Holy Spirit. A weekly prayer meeting at first commenced especially for the members of the Academy, and afterwards attended by many of the inhabitants of the town, had been observed a considerable time. The meeting became very interesting, and christians were excited to renewed and increased endeavours to promote the salvation of sinners. The attention issued in the hopeful conversion of a number at Hampton, several of whom have united with the church.

Some professors in North Hampton were also excited to more earnestness in prayer, and strengthened in the hope of a revival. In the latter part of February a day of fasting and prayer was proposed in this place, and all who desired a revival of religion were requested to meet for the express purpose of praying for this blessing. The meeting was solemn, and attended by more of the church, and of others, than had been expected.

About this time a youth belonging to this town was seriously impressed, while attending the Academy at Hampton. A few others in North Hampton were somewhat impressed, and by the middle of March, there were three or four cases of hopeful conversion. But these instances were known only to a few persons.

The singers at the close of their school, formed a Sacred Music Society. At one of these meetings in the month of March, one of the members of the Society was deeply affected at the singing of "Windsor," in the words,

"That awful day will surely come,
Th' appointed hour makes haste,
When I must stand before my judge
And pass the solemn test."

After a few days of great anxiety, that person expressed the hope of having obtained mercy. About the same time it was found that a considerable number of young peo-

ple, and particularly of the singers, were seriously impressed.

In the week commencing with the fourth Sabbath in March, we witnessed, as we hope, a great display of divine grace. Between twenty and thirty in that week, trusted that they had given their hearts to God. The remainder of that month, and the first week in April, were remarkably distinguished as a season of frequent hopeful conversions.

We did not, after the first week in April witness the flocking of numbers at once to Christ.—But a solemn attention continued, and several in the months of May, June and July, hoped that they became the subjects of renewing grace.

During this attention, between sixty and seventy expressed a hope that they had experienced a change of heart. The most of these so far as we can judge, after several months observation, appear to have been sincere. A few, we have reason to fear, have resembled the unfruitful hearers described in the parable of the "sower."

Thirty-seven have been received to the church and five are propounded to be admitted at our next communion. The whole number of inhabitants in this town, is about seven hundred and sixty.

The attention, although more general among the youth than any other class, has not been confined to them. A number of heads of families, and some persons past middle age, are among the subjects.

The fruits of this attention, as far as we can yet judge, are very encouraging. The greater part of our choir of singers are now professors of religion. The taste of a large proportion of our young people is apparently changed. Their former parties of worldly pleasure have been exchanged for meetings of mental improvement, deeds of benevolence and prayer.

The stillness of this attention, through the whole, has probably never been exceeded. In crowded meetings we have seen the tears roll down the cheeks of many, whose countenances expressed great anxiety, while the deep silence was not interrupted by a loud sigh.

We have great occasion to be grateful to God for the grace he has bestowed, and to be humble in view of our unworthiness of so great a blessing. We have also much reason to pray, and to ask the prayers of others, that God would *revive us again, that his people may rejoice in him.*

J. FRENCH.

SCHOOL REPORT.

The Committee of the First District, in the First School Society of New-Haven, respectfully Report:—

That there have been kept open in the District during the last season, eleven schools, for children of both sexes under eight years of age; four schools for girls over eight years of age; and two schools for colored children. These schools have been conducted in the customary manner. They have been opened daily by prayer, or by reading a chapter from the scriptures. The teachers have managed them with ability, and the scholars have improved in behaviour, and made respectable proficiency in learning.

In the eleven schools for small children, which have been kept open during half the year, there have been 433 pupils on the lists. The schools for large girls have been open the whole year, and numbered 215 scholars. A school for large boys, containing 41 scholars, was kept for one quarter; and there have been 34 scholars in the school for colored children.

The Lancasterian school, kept by Mr. LOVELL, has been open throughout the year, and has been uniformly in a prosperous state. Its highly respectable instructor has been indefatigable in his labors and attentions, and the scholars have advanced rapidly under his superintendence. The whole number who have attended this school during the last year is 425, of whom there are now on the list 341.

The whole number of scholars in the school, under the care of the committee, has been 1,148.

For the support of the instruction of the several schools, there has been expended in the course of the year \$1,801 85, which is the whole sum received from the State.

The progress of the pupils in the Lancasterian School, and the present state of the different classes are shown in the following table.

1. Spelling, Reading, and Writing on Slates.

First Class. Read the Alphabet from the cards, and write it in sand; none.

Second and Third Classes.—Spell, read, and write words of two and three letters; 10 pupils.

Fourth and Fifth Classes.—Spell and write words of four and five letters, and read sentences composed of words of one and two syllables: 4.

Sixth, Seventh, and Eighth Classes.—Spell and write words of two, three, and four syllables, and read "Select Lessons," and lessons from the Old and New Testaments. 31.

Ninth Class.—Spell and write words with meanings, and read in the English Reader. 206.

Tenth Class.—Spell and write words with meanings—write exercises in Geography and Grammar, and read in the American Orator; 90.

2. Writing on Paper.

57 scholars write large hand in books.

145 " write large, round and small hand.

3. Arithmetic.

95 scholars study combinations of figures, as 2 and 2 are 4,—and Simple Addition.

123 scholars study Simple Subtraction, and Simple Multiplication.

41 scholars study Simple Division, and Addition of Federal and English Money, Weights and Measures.

42 scholars study Subtraction, Multiplication, and Division.

18 scholars study Reduction of Money, Single Rule of Three, Double Rule of Three, and Practice.

4. Superior Branches

140 have been advanced to the study of Geography.

62 study Grammar. 146 study Elocution.

It is gratifying to the committee to know, that in a town where the schools are as numerous in proportion to the population, as in any other in our country; and where the attention to the instruction of the rising generation has been unremitting; the improvements made by Mr. Lancaster have been adopted, and are now in a train of successful operation. They look with confidence, and, as they believe, with a well-founded hope, that the children educated in this manner will become well acquainted with the ordinary branches of learning taught in our schools; and that they will likewise acquire habits of industry, of regularity and of obedience; habits which will continue through life, and which will increase their usefulness in whatever station they may be called to act, as members of civil society. That the plan of education pursued in the Lancasterian Schools has a powerful influence on the habits and morals of the children, is apparent from a statement made in a neighboring city, by the Board of Trustees, "that of the many thousand children who have received their education at the New-York Free Schools, they know not of the conviction of an individual, for a crime against society." And when it is recollect, that in our free and happy country every man is eligible to office, no one being legally excluded, it appears to be peculiarly important, that the means of education should be held out within the reach of every individual; and that the character of the scheme of instruction adopted, should be the most elevated which it is possible to communicate to the mass of the community.

It has been observed with no little gratification by the committee, that among the objects which have engaged the attention of the instructor of our Lancasterian School, he has not overlooked those very important ones, of clear, distinct articulation, an attention on the part of the pupil to the sense of what he reads, and an avoidance of a manner in any degree monotonous. This has appeared particularly, in reading and reciting poetry; and it will be recollect with pleasure by those parents who have been present at the exhibitions, which have taken place, that the children of from 8 to 14 years of age, have recited poetical pieces with as much propriety as is usually witnessed in the performances of men and women.

It would have given much pleasure to the committee, to have been able to announce to the Society, that a convenient house had been built for the accommodation of the Lancasterian School; but this most desirable event, although for the present postponed, they trust will not be finally relinquished. When the new building is erected, and the school for girls on the plan of Mr. Lancaster is established, they think it may be said with truth, that at no former period were the means of instruction so complete, or the facilities for the attainment of useful knowledge so great, as they will then be in the town of New-Haven.

All which is respectfully submitted.

ANDREW KIDSTON,
CHARLES BOSTWICK,
WILLIAM H. ELLIS,
JAMES ENGLISH,
JOHN SCOTT,
SAM'L WADSWORTH,
TIMOTHY DWIGHT,
New-Haven, Dec. 2, 1823.

} Committee.

POETRY.

For the Religious Intelligencer.

THE ATONEMENT.

When man, his God's decree had broke,
Wandering in paths with error dim,
A willing slave to Satan's yoke,
What op'd the Gate of Heaven for him?

The voice of Mercy! ah! that tone
Breath'd but an unavailing sigh,
For Justice, from the flaming throne
Had thunder'd—Let the ingrate die!

The Seraph's arm! How weak were they,
The mightiest 'mid that countless band;
Their Maker's wrath to turn away,
Or 'neath its quenchless blaze to stand.

Self-Righteousness! With step elate,
Bearing her boasted key she came;
Dark frown'd that adamantine Gate,
As trembling, she retir'd with shame:

And from its portals burst amain
That voice which cleft red Sinai's base;
"What rebel by his deeds shall gain
Admittance to this holy place?"

Deep Mystery to earth descends,
The Star of Bethlehem gilds the air,—
And lo! a God incarnate, bends
The burden of his Cross to bear.

Forth from their graves, the sheeted dead
Came glaring with astonish'd eyes,
While blood divine, for mortals shed,
Glow'd on the threshold of the skies.

The rifted rock its bosom rends,
The sickening Sun forsakes the sky,
And pitying Night her veil extends,
Lest Nature see her sovereign die.

His side, the spear of murder scarr'd,
Earth, shuddering heard his groan of pain;
But Heaven's Eternal Gate unbarr'd,
And Sinners join'd the Angel train. H

From the London Christian Guardian.

INQUISITION.

This horrid tribunal was first instituted by Pope Innocent III. about the year 1200. It was first introduced into Spain about the year 1231, and was sufficiently active and intolerant in that country until 1481, when Ferdinand V. and Pope Sixtus IV. established what is called the *modern* Inquisition, under the direction of Inquisitors General, with a host of subordinate officers. The number of the victims of the Inquisition in Spain, under 45 Inquisitors General, between the years 1481 and 1820:—

Burnt alive	34,653
Burnt in effigy	18,049
Condemned to the gallies or to imprisonment	288,214

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The sum total therefore, of the victims of the Inquisition in Spain, between 1481 and 1820, amounts to *three hundred and forty thousand nine hundred and twenty one*, exclusive of a very considerable number of persons who have been imprisoned, condemned to the gallies, or exiled from Spain under the reign of Ferdinand VII. the present imbecile sovereign of that unhappy country. What cruelties may not be expected, should despotism ultimately be re-established there? For it should never be forgotten, that torture of the most horrid kind forms a part of the regular system of the Holy Office. If to the coudemnations in the Peninsula, during the period above noticed we add those of other countries subject to the Spanish Inquisition, as Sicily, Sardinia, Flanders, the Canary Islands, South America, the Indies, the number of victims condemned by this tribunal would be truly appalling. More than five millions of inhabitants have disappeared from Spain, since the Holy Office has exercised its terrible ministry. Verily, "*the TENDER MERCIES of the wicked are CRUEL*!"

ORDINATION.

On the 19th of November, the Rev. GEORGE ALLEN, was ordained at Shrewsbury, Mass. The introductory prayer was offered by the Rev. Mr. Clark of Rutland. The Sermon was preached by the Rev. Mr. Nelson of Leicester;—consecrating prayer by the Rev. Dr. Bancroft of Worcester;—charge by the Rev. Mr. Avery of Holden;—Right hand of fellowship by the Rev. Mr. Hull of Worcester; address to the church and people by the Rev. Mr. Rockwood of Westboro.

Mr. Whipple the predecessor of Mr. Allen, in the ministry at Shrewsbury, preached but one year after his ordination; Mr. Ingersoll the predecessor of Mr. W. preached but one Sabbath. They were both taken away by death. It is remarkable that Dr. Sumner who resigned his charge on the settlement of Mr. Ingersoll, has been ordained more than 60 years, having, with his predecessor the Rev. Mr. Cushing occupied the pulpit almost a century, which, will have elapsed the next month, since the church was formed and Mr. C. settled.

CORRUPTION OF NATURE.

'Sin and corruption in the heart, is like Lime which discovers not its fire by any smoke or heat till you cast water, the enemy of fire, upon it; neither doth our natural corruption rage so much as when we are using means to quench and destroy it.'

CHARNOCK.

[P] Payment in advance for the Religious Intelligencer must be made within 6 months from the commencement of the volume.

N. B. All arrearages must be settled before any paper can be stopped.